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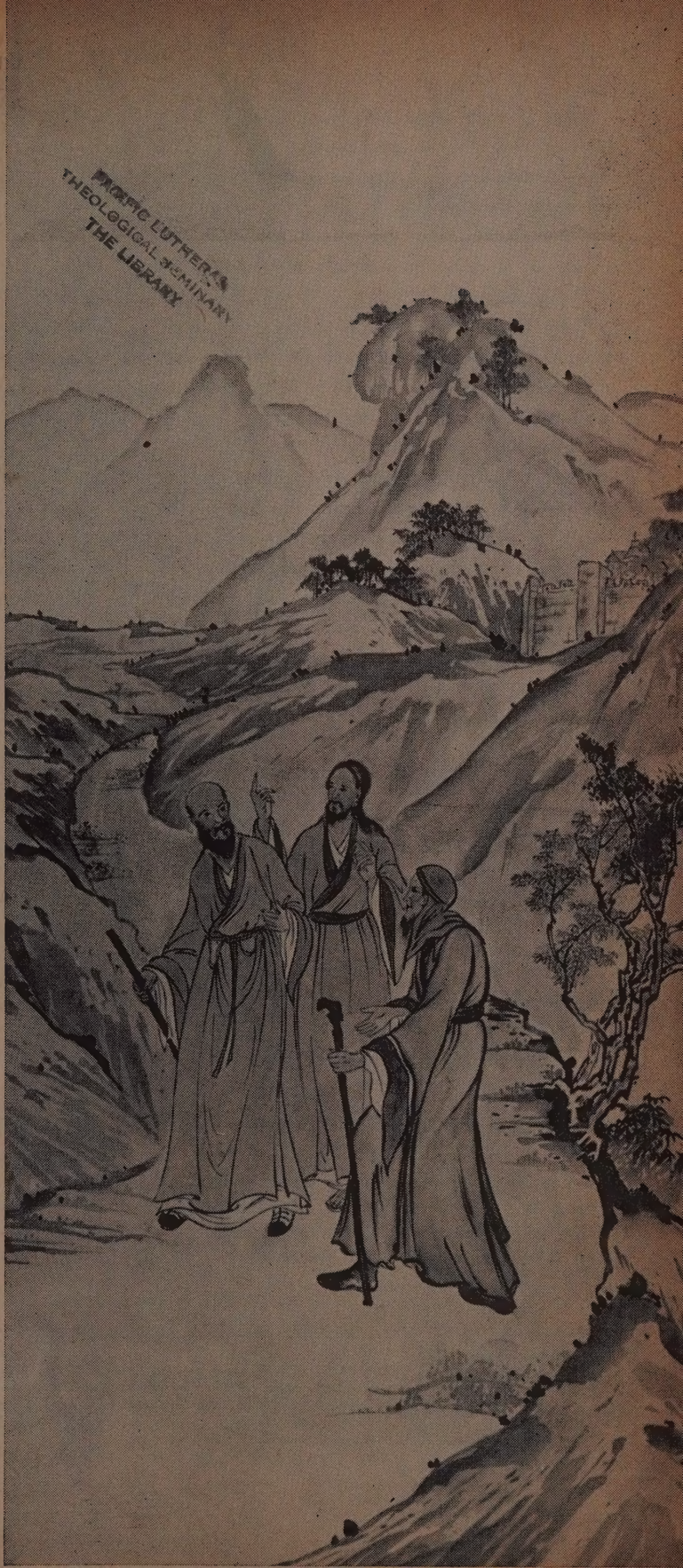

us himself

drew near

d went with them...

At Eventide—Peace

What is there about the Easter Day evening story of the two disciples on the road to Emmaus which draws us so? Its beauty enters in, of course; few stories in the New Testament are more lovely than this one in Luke 24, following as it does immediately after the story of the Resurrection.

But is there not more to it than that? Is it an exaggeration to say that here the mighty fact of the Resurrection of our Lord comes down to the level of human kind and becomes a part of our everyday experience?

What a day it had been! And following what a week! The last lessons from the lips of the Lord; the events of the Passion pressing one on the heels of another. The crucifixion, the burial, the long Sabbath vigil. And then all the reports concerning the events of Sunday morning. No doubt about it, it was two deeply troubled disciples who took the road to Emmaus as the shadows lengthened.

Then the quiet conversation with the kin Stranger; His words of explanation; His reve tion of Himself to them. Then peace enter their hearts—peace at eventide.

How we echo their words: "Stay with us, it is toward evening and the day is now spent"! Do you hear in those words the vo of your desire for His continued Presence, as the mighty Lord of heaven, but rather as Son of man, your Brother, who promised, will be with you always"? Of course you Each of us longs to have Easter remain, to ha Jesus live with us.

And He did go in to the two disciples. Pe came to those men at eventide; and peace abo in their dwelling house. Thus shall it ever When He joins in the day's journey, when shares in the day's work, when He joins around the table—then we have peace at ev tide, the peace that the Risen Christ has pro ised.

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A Bible Study for Mothers

Suburban mothers at Woodlake L Church happily exchange "kaffee-klat with their neighbors for a morning Bible hour.

Editorial

Toward the General Convention

For the Family Altar

The Church in Today's World

Within the ELC

Lutheran Herald

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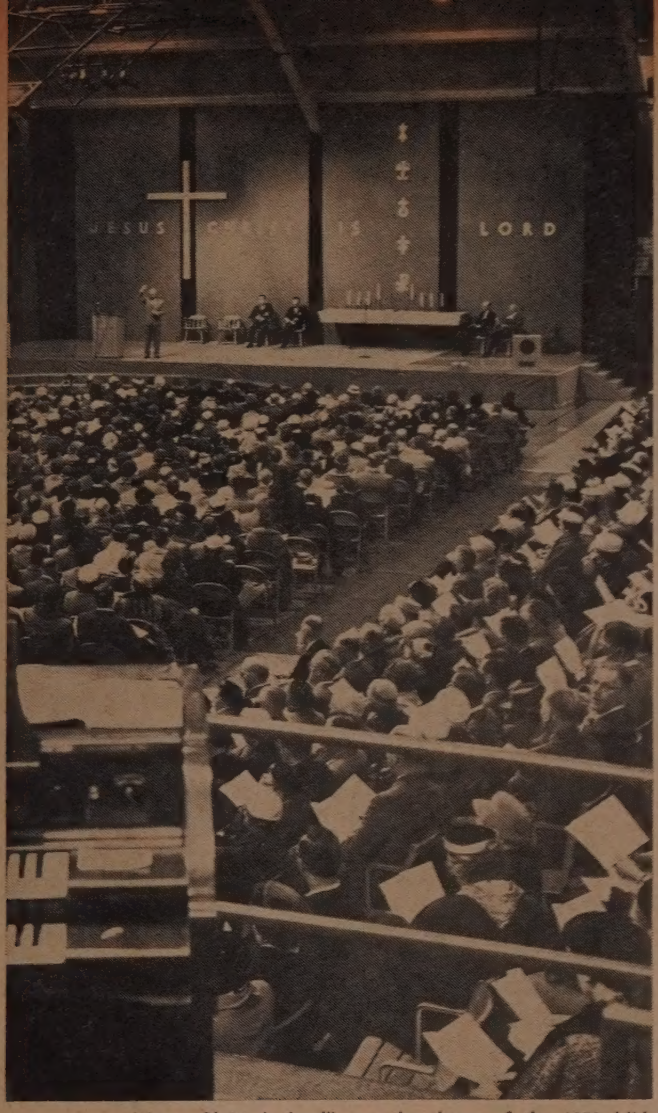


"Jesus Christ Is Lord" was the theme of the 1958 Mid-Winter Conferences on Evangelism held at Seattle and Moorhead. An estimated 13,000 were present at Seattle and 20,000 at Moorhead.

The New Shape of the Church

Conrad M. Thompson

e Lutheran World Federation Assembly much id about the Church being free to reform itself. t not remain static but through the Word and craments it must constantly reform itself. It is pression that in some ways this is taking place in gational life today. There is a quiet revolution on which is evolving in a new shape for the a.

ay's pattern of congregational life is pretty much ne as it was when our Church was new in this y. Community life was simple. People were in art marooned and insulated from world problems om the pressures of modern day complex living. was very little moving and communities with omogeneity had an almost unshakable solidarity both in church and in society. In this setting the church was oftentimes the community center. Before the baby-sitter vogue came into being entire families gathered bi-monthly as a "Young People's" group for fellowship and the hearing of God's Word. Because most of the city churches were of the same homogeneous background somewhat the same patterns prevailed.

Today we have a different situation. Home and community life are no longer simple. By means of TV and news print the ways of New York and Hollywood, the crises of Europe and Asia, the problems of Washington, London, and Moscow are brought into people's living rooms. The tempo of modern-day living is bearing down on our people. Twenty per cent of our nation's people move every year. The homogeneity of our

Four who took part in the conference at Moorhead were, left to right: Percy E. Larson, administrative assistant for Evangelism; Dr. Conrad M. Thompson, director of Evangelism; the Rev. Arndt Halvorson, professor of Homiletics, Luther Seminary; and Melvin Olson, Valley City, N. Dak., a member of the Evangelism Commission.

communities is shattered. In their drive for inner peace people may lose their way in "things," "pleasures," and other false securities. But basically man is restless until he finds rest in God.

Signs of Maturity

To meet a changing community and our intensely complex living, we are still relying upon the old shape of the Church. I hasten to say however, that there is no hint in this suggestion that the "old message" is not sufficient for our day. The dilemma which we face demands an even greater loyalty to "the old, old story of Jesus and His love." But we need to ask whether our patterns of fifty to one hundred years ago can meet the challenges of a new day. Can our present organizational structure and program satisfactorily confront our complex, demanding society and world? Does not the present revolution in congregational life call for the emergence of a new shape for the church?

EMV, P-T-R, larger church attendances and memberships, new church and parish house plants—all are, I believe, the birth-pains of a new shape for the Church. More often than not these are signs of spiritual growth and maturity. But, together with an already bulging activity schedule, make both pastor and layman wonder how many more programs, activities, and responsibilities they can shoulder.

The result of such multiplicity of work is usually one of two. Either we assume a bravado attitude and take the added load with a smile, or we rebel and retreat to the quiet "old ways" of a "rest home" type of church on Sunday and use the church as a promotional agency during the week.

What is it we need if the new shape of the Chu to be realized? The answer is a study in Evang

The Role of the Layman

It is possible to rock a congregation to sle preaching forgiveness of sin as an end in itself. E every indicative of the Gospel, which is God's re tive activity in history, is a veiled imperative, t our response to the "Go" in the Gospel. "Faith w works is dead," says James. And Luther adds, "S is now the mark by which we shall certainly whether the birth of the Lord Jesus is effective if we take on ourselves the need of our neighbor." be difficult for the Christian layman to find h status in the Kingdom of God until he, in the of D. T. Niles, sees God bring a new soul into and letting God use him to do it. The Christian I is not "the minister's little helper" set aside to tal only of the congregation's chores. His role is to b low workman in "building up the Body of Chr Church."

Many pastors have been afraid of laymen hav much to do in congregational life. This fear ha legitimate, especially when we have packed our memberships with the unconverted who in turn and cripple the congregation's participation in th and adventuresome concerns of the Kingdom But if our church boards and other leaders are Ch and recognize God as authority and His W the infallible guide to faith and life, they will l ners with the pastor in witnessing to the red work of Christ.

The Role of the Pastor

The pastor in "the new shape of the Church lieve, must have his status restored to prophet and teacher. He must seek ways to lessen his a trative role. He must again become the shepher sellor, and theologian he was ordained to be. course will necessitate a careful attitude of disce The pastor must see his task in terms of Scriptu perfect the saints *unto the work of ministering,* building up of the Body of Christ. . . ." H leader, the teacher, the one who inspires hi laborers. The pastor must develop skill in lea "little flock" to ever higher levels of concern Kingdom. Then he will see the fulfillment of part of his ministry through the consecrated of his *fellow laborers.*

The Role of the Congregation

At a meeting in Germany which I attended official asked the question, "Is the congregatio see it in America in the past or in the futur

Youth days at both Seattle and Moorhead attracted a record number of young people—2,500 at Moorhead and 1,800 at Seattle. Chartered buses from as far away as Decorah, Iowa, brought young people to the Moorhead conference.

day lose its present role and become as it is in d, or Norway?

e "new shape of the Church" the congregation o analyze its life and program in the light of spel and in the light of the deepest spiritual f people. Whom does it win to its membership? illing to become a heterogeneous group? Is it g the Gospel to the woman with the seven devils, the colored and the colorless (like we are), to ratum of community life? What are its stand- nembership statistics, new buildings, larger bud- rd promotional concerns?

say that the Church has the answers for the problems. Can it be seen playing such an heroic that? How do the lives of our people square he Gospel? How closely related are our church ms to the real issues clawing the soul of modern shreds today? Has our downfall been our genius anization so that a successful church has become mous with religion? Can our present-day patterns gregational life meet the problems of our 1958 and world? Are we really a Church which be- in evangelism, the Bible as an open book, and as our life-line of strength and power from God? this just talk?

lay, with families being broken up not only by and school but also by the Church, the new shape of the Church will call for a restoration of family worship in the church and an intensification of family worship in the home. With these emphases as primary some of the other aspects of congregational life will by necessity assume more of an optional nature. If our people can be led to a deeper appreciation of the Word and the Sacraments as declared and administered by the Church, and to a growing concern for Bible study and reading in the home, there will be more "signs and wonders" also in our day.

In the "new shape of the Church," don't we have to pin-point once again the fact that God establishes His Church to be a spiritual powerhouse and that as such its main business should be to redeem a community for Christ? It is to know Christ and to make Him known. People are too prone to revel in beautiful churches, stained glass windows and liturgical practices. Rather, they should realize that they are the outstretched arms of Jesus in a community. *They* are the church's living stones "builded for His habitation." A woman belonging to our new Home Mission congregation in Hawaii put it this way: "I used to have a sitting down Christianity but now I have a standing up Christianity."

This, then is the new shape of the Church for which God's people are longing. Hopefully I pray and look for fresh New Testament breezes of power and might so that this hope will be fulfilled in our day.

A Bi

With Bibles in hand, mothers arrive at the church with their pre-school children.

In a day of "busy" schedules, both in the cong and in the lives of its members, how can you g to come together for group Bible study?

This problem has been vexing many pastors, larly the shepherds of thriving congregations in bia."

Woodlake Lutheran Church, in the Minneap urb of Bloomington, recently came up with s new and unique in this area.

Pastor Alf Romstad, pondering ways to int large (2250 baptized members) congregation study, as well as trying to find a "proper tim seemed to be impossible evenings and week upon an idea.

Suburban mothers, he had observed, spen time "kaffee-klatching" with their neighbors. 10:00 a.m. appeared to be an hour almost s "Norwegian gasoline."

So, thought Pastor Romstad, why not try a weekday morning Bible studies for mothers?

Mrs. Hinderlie, discussing the Magnificat, told the mothers that there is no such thing as being "just a housewife." Interested father in the front row is the Rev. Alf Romstad, pastor of Woodlake Lutheran.

10:00 a.m. is traditionally coffee time--but for these suburban housewives it proved a good time for Bible study...

dy for Mothers

By James A. Ryberg

, from ten to eleven each Thursday morning, t a nursery for mothers with pre-school young- d invite them to a Bible study especially for akers! "Maybe," he reasoned, "our Woodlake will respond to an idea like this."

nd? More than the pastor's most hopeful The first session of the four scheduled attracted en, the second grew to 75 mothers, and before es ended, more than 100 suburban housewives to the church on a single Thursday morning.

Mary Hinderlie, wife of Rev. Carroll L. Hinder- C youth director, agreed to lead the Bible studies. mother of six and a "P. K." from the parsonage J. A. Aasgaard, ELC president emeritus, Mary thusiastic over the challenge presented.

eing to try out four weekly lectures at Wood- Mary based her presentations on Vol. 21 of *Lu- Works,* discussing in detail Luther's writings on Magnificat" of the Virgin Mary and the Sermon Mount, material with special appeal to wives and s.

A sample of the kind of thinking with which she challenged the Richfield housewives:

"It's who and what you are in life that counts. There is no such thing as being 'just a housewife,' and avoiding responsibility in the Church for this reason." Mrs. Hinderlie pointed out that God gives each Christian mother responsibilities, opportunities, and privileges to serve Him, especially so to housewives charged with the task of managing the Christian home and rearing children.

She urged the women to obtain Luther's writings for the insight they provide into Christian living. "You can eat a lot of ice cream for $4.50, the price of this book," she observed. "But, what you can get out of this book lasts for eternity!"

The series of four lectures completed, Woodlake women are insistent that Pastor Romstad arrange more Bible Studies for mothers soon. They like the idea. Maybe it would work in your congregation, too!

The Thursday morning outings provided a full hour of fun for these pre-schoolers. Their play was supervised by a rotating committee of mothers.

Coffee and doughnuts served after Mrs. Hinderlie's presentation provided opportunity for informal discussion of the application of her thoughts in individual household situations.

Editorial...

A Question of Responsibility

In my opinion, the most important change which the Joint Union Committee is recommending in the basic documents for The American Lutheran Church has to do with the responsibility of the Board of Trustees.

The recommended change is in the Constitution, *Article XII—The Board of Trustees* (page 37 of the Report). The change occurs in *Section 3. Duties and Responsibilities.* In the *Report, 1956,* these words occur: "The Board of Trustees shall have charge of the general management and control of the business affairs of The American Lutheran Church *not otherwise assigned in the Constitution or Bylaws or by the General Convention.*" When you look at the corresponding section in the *Report, 1958,* you will find that a period has been placed after the word "Church," and that the words which are underlined above have been deleted.

While this change was decided upon by the Joint Union Committee at the time I was prevented from attending its meetings, I believe the following summarizes quite clearly what happened:

At its 1956 convention, the American Lutheran Church asked for a restudy of a number of matters having to do with the financial direction of the new Church, including this basic statement concerning duties and responsibilities of the Board of Trustees.

The requested changes came before the Joint Meeting of the Boards of Trustees. They were also considered, of course, by the individual boards, which in turn took them up with their respective union committees. For example, there was a lengthy joint meeting of the Union Committee and the Board of Trustees of The Evangelical Lutheran Church. The upshot was that a following Joint Meeting of the Boards of Trustees recommended to the Joint Union Committee that the deletion in Section 3 be made.

This recommendation also had the unanimous concurrence of the Committee on Legal Counsel. This is a committee of attorneys representing the three uniting Churches to whom the Joint Union Committee repeatedly refers matters having legal implications.

The reasons given for recommending this change are about as follows: the American Lutheran Church has consistently maintained that the limitations placed upon the authority of the Board of Trustees in the *Report, 1956* makes the whole position of that board untenable. It is a question of exactly who does have the management of temporal affairs. Further, it was poi that it would be very difficult for the Board tees to transfer property if it were necessary e to demonstrate that this board and not ano authority to dispose of a given piece of prop the paragraph originally stood, it would be for example, for a Title Insurance Company through the entire Constitution and Bylaws and the resolutions of the General Convention whether this specific authority has been given one else.

For some of us, it was not easy to accede change. As far as I, personally, am concerned, tw made it possible for me to accept the chang heartedly. In the first place, at the insistence of ber of us, a new paragraph was inserted—in *V, Powers.* Under *Section 2. The Jurisdictio Church,* this paragraph reads: "The Church s Require all officers and boards to conduct all fairs in accordance with the Constitution, the the Articles of Incorporation, and the Resolu the Conventions of the Church." In this way a definite stricture upon not only the Board of but upon every board of the Church to co affairs in accordance with the basic document Church itself.

Furthermore, it was pointed out that the revis ment regarding the duties of the Board of Tr almost word for word what we have always The Evangelical Lutheran Church. The seven graph of our Articles of Incorporation has this p "The Trustees shall have the general managem control of all the secular business and tempora of said Church. All such business and affairs th conduct in accordance with the Constitution, Rules, and Resolutions of the Church."

I reasoned that if our founding fathers found sary to have that provision when our Church w lished 41 years ago, certainly there is equal reason to have it in a much larger and more Church. Furthermore, no one can say that this p has led to any "rule by the Board of Trustee should we, then, fear that it will in the new

No doubt many people will share with me that it had not been necessary to make this However, perhaps they will follow the logi brought me to agree to it. I do not believe t a dangerous change, and I can see that there wa reason for making it. O.G.M.

Toward the General Convention

Church Council Resolutions

nstitution of the ELC

AS, There are advantages re- legacies, bequests, and the etaining The Evangelical Lu- Church as a corporation after nd

EAS, The functions of such cor- would be greatly changed after nation of The American Lu- Church; therefore,

RESOLVED, That the Church recommend to the Convention Evangelical Lutheran Church tion of proposed amendments rticles of Incorporation and the tion of The Evangelical Lu- Church designed to adjust to tion.

Book Mission

EAS, Plans for the new Church) call for tract publications tribution to be under Evan- and

EAS, Tract work is essentially ism in nature; and

REAS, There is a desire to unify ns concerned with leaflet ma- in an effort to eliminate un- ry duplication;

RESOLVED, That the Book Mis- one of the special services of the be placed under the auspices Commission on Evangelism of C; and

previous conflicting action con- the Book Mission be rescinded.

w-up of Moving Members

EREAS, There has been previous ole discussion regarding the ad- es of bringing the various opera- nvolving the follow-up of mov- embers under the jurisdiction of ice, both for greater effectiveness r avoidance of confusion among gations; and

EREAS, In the new Church this on will be under the Commis- n Evangelism, and the transfer ctions to the new Church will be ated if present functions cor- d to those of the new Church as as is possible; therefore

BE IT RESOLVED, That the Church Council approve the transfer of the present functions of the Office of General Secretary in this area to the Parish Conservation Service and further approve placing the parish Conservation Service under the jurisdiction of the Commission on Evangelism, together with such programs of assistance to congregations in maintaining contact with members going away to school or into military service as may exist or be developed.

Reported as information.

Memorial From the Pastors of the Rock Valley Circuit

The pastors of the Rock Valley Circuit of the Southern Minnesota District of The Evangelical Lutheran Church, meeting in Our Savior's Lutheran Church, Bird Island, Minn., on March 10, 1958, recalled in connection with the proposed name of the new Church, "The American Lutheran Church," that:

(1) The California District of The Evangelical Lutheran Church submitted to the 1956 convention a resolution which reads in part as follows: "WHEREAS, a name of such strictly nationalistic significance may be a hindrance to the carrying forward of our world-wide missions; AND WHEREAS, another name for the new church might better serve to witness to our nation and the world concerning the saving power of the Evangel for all people; THEREFORE BE IT RESOLVED, That we respectfully request the Union Committee to review their recommendation and submit a more suitable designation for the new Church."

(2) The Board of Foreign Missions of The Evangelical Lutheran Church in 1956 memorialized "The Evangelical Lutheran Church, in convention assembled, to the inadvisability in our day of selecting a name for our Church that bears a national designation," noting that "any undue manifestation of Americanism, or the labeling of our work as 'American' arouses antagonism and thereby creates obstacles for our work and also creates a handicap for the new churches developed in mission areas."

(3) Dr. Sidney Rand, at the 1956 convention, suggested that "the name 'United Evangelical Lutheran Church' be considered as the name of the proposed merged church and that Article I of the Constitution be so amended."

(4) A motion was made and seconded at the 1956 convention that the name suggested by Dr. Rand and the name suggested by the California District, "The Evangelical Lutheran Church," and the memorial from the Board of Foreign Missions be referred back to the ELC Union Committee.

(5) President Schiotz noted that the resolution from the California District and the suggestion by Dr. Rand and the memorial from the Board of Foreign Missions were referred by the Chair to the ELC Union Committee and that the effect of the passage of the motion would be to express the convention's dissatisfaction with the name as proposed in Article I.

(6) The motion was carried by a *strong majority.*

The pastors of the Rock Valley Circuit have noted *with dismay* that, in spite of this memorial and these resolutions, the Joint Union Committee has continued to propose that the name of the new Church be: "The American Lutheran Church."

Therefore, the pastors of the Rock Valley Circuit of the Southern Minnesota District of The Evangelical Lutheran Church respectfully memorialize The Evangelical Lutheran Church in convention assembled in June, 1958, to declare by resolution that The Evangelical Lutheran Church is *unalterably opposed* to the adoption of the name, "The American Lutheran Church," as the designation for the new Church.

Signed:

Magnus S. Egge	A. H. G. Gjevre
O. T. Haaland	A. M. Hegre
Merland T. Johnson	Milo E. Lee
A. E. Norson	O. A. Olson
Palmer E. Russeth	A. R. Sellevold
G. O. Solomonson	

The Rev. H. F. Hanson, Granite Falls, Minn., calls attention to the fact that he declined to sign this Memorial and requests that this fact be stated here. —THE EDITOR

Toward the Second Sunday After Easter

Lot—A Man in I

The Epistle: Hebrews 13:20-21 • The Gospel: John 10:1-10

Monday, April 14
OF KINDRED AIM

Read Genesis 12:4-5

So Abram went, as the Lord had told him; and Lot went with him.

Lot was fortunate because he was in good company. This good fortune consisted not only in the security of a family connection—for Abram was his uncle, but also in the fact that the company he kept had a direction; it had an aim. It was traveling under the direction and the protection of God. The aim was toward "the land that I will show you." Lot enjoyed the advantage of kindred love, spirit and aim.

Traveling alone is dangerous business. It is safer to be among those of kindred aim.

It is clear to me, O God, that there must be agreement between the nature of the people I keep company with and the goal toward which I travel. If I move toward the City of God, those who are with me are also of the same mind. Make me grateful for the support that comes from fellowship with Thine own people. I thank Thee for the kindred aim. Amen.

+

Tuesday, April 15
CHOICES

Read Genesis 13:9-10

And Lot lifted up his eyes and saw that the Jordan valley was well watered everywhere . . .

And this was the land he chose. Abram gave him the choice when it became necessary to part company. To the "right" or to the "left." That was the choice. Abram would take what was left. Lot chose what seemed to please the eye. It is not indicated that he consulted Abram; he did not look into the nature of the people he would meet. He saw that it was well watered; it was green. He did not realize that he had chosen a hard assignment for himself and his own.

You have chosen me, dear Father, to be Your child. Help me to choose to be an obedient child. And in the choices I must make each day, give unto me the wisdom I need. All that happens to me is the result of choices I have made, or by reason of the choices others have made. My well-being tomorrow, or next year, is determined by many of the choices I am making today. Direct my choices. Amen.

+

Wednesday, April 16
SURROUNDED

Read Genesis 13:12-13

Lot dwelt among the cities of t and moved his tent as far as So

There is quite a change now atmosphere in which Lot is living was dwelling in the land of Can under the direction of God; still toward the land the Lord shou him. Lot was settled down in t valley that had pleased his eye. had "moved his tent as far as Surely, Lot by this time had wickedness of the inhabitants of ley. But he did not move aw Sodom; he moved toward it. No surrounded by evil. He was in d

Keep alive in me a true fear, o Not the sort of fear that paraly that I am not able to do my wo be a decent person; but the sor that makes me aware of danger t in Thee. Give me a healthy fea knowing the Enemy. And whi "Lead me not into temptation, do my part in keeping clear of

+

Thursday, April 17
IN HIS BEHALF

Read Genesis 14:14-16

When Abram heard that his kinsman had been taken captive, he led forth his trained men.

Fortunately for Lot, he had an uncle who watched over him, even though there had been a parting of the ways. Abram kept his concern for the well-being of Lot. When an army over-ran the valley of the Jordan and took Lot captive, Abram came to the rescue. When sin had become so great that the Lord determined to destroy Sodom, Abram—later called Abraham—again came to the rescue by praying to God to spare Lot and his family. If Lot did not know his danger, Abraham did, and proceeded to do something about it.

For the help of those who care, we thank Thee, O God. Every prayer for others, every action for good, is but the working arm of Thy love. Make us watchful for the physical and spiritual well-being of others everywhere; and lend ourselves in support of the needy, the fearful, and the fallen. Amen.

+

Friday, April 18
URGING

Read Genesis 19:15-17

"Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city."

Lot, it seems, was not too anxious to be co-operative. He had been warned of the impending doom of the city. Two angels had come to warn him, and to assist him in the escape. They urged him to hurry. But he did not quicken his pace. "But Lot lingered." He did not sense the danger as deeply as he should have.

Perhaps we could say he was playing with fire. Those who were responsible for him could have reasoned, "He does not seem concerned for his safety. Very well, let him be." But they did not. They urged him.

Dear God, forgive us for not continuing in the call to those who know not the danger in which they live. Never let us reason, "I have reminded him once; let him take it from there." If the second reminder is needed, or the third, then let me carry it out. Give us the grace to favor the souls of men. Amen.

+

Saturday, April 19
REAPING

Read Genesis 19:24-28

Then the Lord rained on So Gomorrah brimstone and fire Lord out of heaven.

This is not a pretty picture that the children of the wor rather not see. It is a picture o vest; not a good harvest, but of reaping that follows the w of sowing. The cities were so the Lord was driven to destro utterly.

The Word of God is not e threats are not left unfulfilled. B are His promises of love and me who sow faith and obedience t of God reap blessedness and hap yond compare.

The Bible says to me, dear Je shall we escape if we neglect salvation?" Lead me to the fi so that I may sow the seeds of love, obedience and faithfulness that the harvest, Thy harvest plentiful. This I ask in the Jesus. Amen.

...m of Religion ...ew Arab State

...provisional constitution of the ... Arab Republic announced by ...t Gamal Abdel Nasser con... stipulation for a state religion ...ew Arab nation uniting Syria ...pt.

...lares that all religions are equal ...he law.

...ous constitutions of Egypt ...hat "Islam is the religion of ...e." Syrian constitutions of re...ars, while not mentioning a ...ligion, provided that "the re... ...f the President of the Republic ...be Islam."

... of any reference to Islam in the ...nal constitution was said to be ... the insistence of leaders of the ... Socialist Renaissance Party ...). One of the three leaders and ...rs of the party is Michel Aflak, ...tian.

... BAAS leaders reportedly con... President Nasser that by avoid...y mention of Islam, he would ...ly allay the suspicions of Syrian ...ans but make it easier for the ...se, over half of whom are Chris... ...o join the new Arab Republic ...ally.

...stians make up 16 per cent of ... four million population. Large...centrated in the Aleppo area, ...ave been influential in both the ...mic and political life of the coun...

...ptian Christians, constituting ten ...nt of their country's population, ... on the other hand, experienced ...lties in recent years in getting ... opportunities in governmental or ...mic spheres.

...hristopher in Rocket

... space age is affecting the ...ch.

... Baltimore, Md., an Episcopal ...man launched a "confirmation ..." in his church (see picture). ...m Cape Canaveral, Fla. it was learned that a medal of St. Christopher, patron saint of travelers, accompanied the Navy's satellite part of the way into orbit around the earth. The medal was wired to the base of a gyroscope package in the Vanguard's second stage.

A request to include the medal in the rocket was made on the same form required for any change in the Vanguard's design. It was signed by F. Paul Lipinski of the Martin Co., Roman Catholic engineer who suggested the medal, and by 11 others, among whom were Roman Catholics, Protestants and Jews.

Blind Want Literature

A plea for increased support to meet the growing demand by the blind for religious literature was voiced in New York recently by Dr. Dwight C. Smith, general secretary of the John Milton Society for the Blind. The agency is sponsored by nearly 60 Protestant denominations.

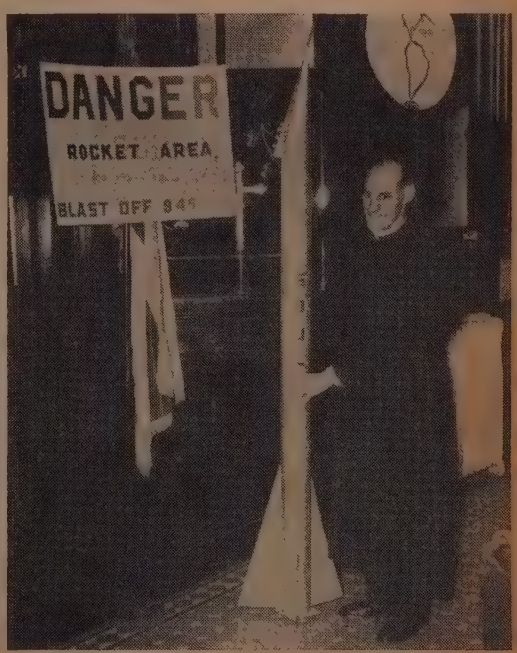
Dr. Smith told the society's annual meeting that last year the agency distributed more than 83,000 pieces of Braille devotional literature in 64 countries—compared with 76,300 pieces in 1956.

He also reported that nearly 47,000 religious recordings were distributed in 1957. Included in this total were 40,000 records sent with a quarterly John Milton Talking Book Magazine which had a yearly circulation of 20,000 copies.

The magazines, each consisting of two records with religious material and music for those who cannot read Braille, are sent free to blind persons in 35 countries.

Nearly 7,000 of the total recordings were John Milton Recorded Sunday School Lessons, Dr. Smith said.

Of the total pieces of literature distributed, 73,648 were copies of the monthly *John Milton Magazine for Adults*, the monthly *Discover* for children, and the *John Milton Sunday School Quarterly*.



"CHURCHNIK" LAUNCHED —The Rev. George F. Packard, rector of St. Mary's Episcopal Church, Baltimore, Md., is shown with the "rocket" he launched at a service for young people to illustrate how "confirmation launches the soul into the flight of life." Dubbed a "churchnik," the rocket was made of silver-colored cardboard, eight feet long. As smoke made by dry ice poured from its tail and lights flashed, the rocket soared aloft into the church ceiling.

—RNS Photo

Protestants Neglect Politics

Protestants are "neglecting their responsibility" for political action and are often very ineffective when they try to influence government decisions in areas of moral issues, a Methodist theologian declared recently.

Dr. E. Clinton Gardner, professor of Christian Ethics at Candler School of Theology, Emory University, Atlanta, Ga., said that there is a need "for careful examination of the meaning of separation of Church and State" and to find ways in which "religious forces may co-operate across church and even faith lines in the effort to achieve common goals and ends."

"Only thus can secularism be effectively combatted and the forces of religion be marshalled for the struggle to achieve such objectives as economic justice and the foundations of world peace," he declared.

Dr. Gardner addressed a four-day national conference on the Church and the Political Order sponsored in Washington, D. C., by the Methodist Board of Temperance.

Examining what he termed "some of the major reasons why Protestants, in general, neglect or deny their responsibility" in the area of political action, Dr. Gardner said, "In the first place, there seems to be a widespread tendency to regard politics as a dirty business."

He termed this a "strangely ironical view for Americans, for we generally pride ourselves on our democratic heritage."

If Christians continue to think of American political institutions in this light, "the future of the Republic is not bright," he warned.

Such an attitude on the part of the Churches toward politics is harmful to public life in "the recruitment of public servants" and also contributes to corruption in politics by its cynicism.

"Clearly, what is needed to clean up politics is not cynicism and self-righteous withdrawal by Christians but more concern and participation in political life by those church members and others who deplore the existing corruption," Dr. Gardner told the Methodist leaders.

$60 Million for Welfare

Some 60 million dollars was spent by 388 agencies of eight Lutheran bodies in their health and welfare work in 1957, it was reported at the annual meeting of the National Lutheran Council's welfare division, which coordinates their activities.

A report disclosed that the agencies aided 285,000 hospital patients, 14,000 aged persons, 10,000 children and 1,600 unwed mothers.

The Rev. Luthard O. Gjerde, Minneapolis, executive director of the Lutheran Welfare Society of Minnesota, was elected division chairman.

Other new officers include Dr. Harold Haas, New York, vice-chairman; the Rev. Lawrence Holt, East Orange, N. J., secretary; and Dr. Carl Reuss, Columbus, O., executive committee member.

Help to Handicapped

More than 30,000 handicapped men and women were served by Goodwill Industries of America, Inc., in 1957, the Methodist-related agency said in its annual report.

Training, rehabilitation, and employment were provided the handicapped persons in workshops throughout the country, the report said. The number served was 2,000 more than in and 13,000 more than in 1946.

Of 121 Goodwill centers, 69 filiated with the Methodist D of National Missions. Service w vided 460 U.S. cities throu branches, stores, and collectio ters.

Clothing and household article contributed by nearly 5,000,000 f during the year, and more tha 000 Boy Scouts, Girl Scouts, Fire Girls, and church school c helped collect materials.

Clothing, furniture, and other hold items are reconditioned an vated by the handicapped work Goodwill centers and are sold in will stores.

LWF Editor Named

The Rev. William A. Dudd nalism professor at Hislop C College, University of Nagpur, has been named English news of the Lutheran World Fede department of information in G A ULCA clergyman, Mr. Dud provide the press and radio of E speaking countries with news a tures of the LWF and its n churches throughout the world. H serve for three years beginning S

"UN" AT ST. OLAF—During March United Nations Week observances at S College, a mock assembly was held for three nights in the school gymnasium. Far problems are being discussed by 200 students at the session pictured. Two gue seated on the platform. They are Daniel O. Newberry, public affairs officer of t mission to the UN; and Dr. Yahya Armajani, history professor at Macalester Colle Paul, Minn.

n Medical Center ain Librarians

utheran Medical Center, , N. Y., has chalked up an- st for a Lutheran hospital. It ved the approval of the Amer- dical Association to establish for medical records librarians. he first Lutheran hospital and nd Protestant church-related in the country to be so desig- he AMA had earlier given its to a similar course at the Memorial Hospital, Memphis,

ear the Center became the first hospital to establish a mental linic whose two directors are dained Lutheran ministers as a psychiatrist and psychologist, vely.

new school will offer a twelve course to Registered Nurses. rshall G. Ause, Center adminis- said the new course will be rated in September with an an- d initial enrollment of six stu- Its director will be Miss Lena ekete, a Center staff member mediate past president of the l Records Librarians Association v York. Faculty will be Center nel.

Ause said Center officials had conferring with the AMA for ars on accreditation for the new because "we believe the Center e and location is in a position inually strengthen its education- gram." He added that it is hoped establish schools for x-ray and tory technicians.

ionaries Speak

sionaries from Japan, Madagascar, he French Cameroons were fea- at the annual missions confer- at Concordia College last month. g the speakers were Dr. Conrad old, medical missionary to the h Camerouns; the Rev. John erstad, missionary to Japan; Miss Pederson, missionary nurse to ; and the Rev. Vernon Toso, mis- ry to Madagascar.

—RNS Photo

DEDICATE TACONITE AREA CHURCH—The Rev. Marlyn D. Hansing is shown approaching the altar of the new Faith Church in Hoyt Lakes, Minn. which he serves. Others shown are pastors of the Range Circuit and Dr. A. E. Hanson, president of the Northern Minnesota district, who participated in the dedication. Faith Church, organized in 1957, now has 304 members. Hoyt Lakes is a new town built to house personnel of the taconite ore processing plant six miles north.

People

The Rev. Roald A. Kindem has resigned from his pastorate at Whitefish, Mont. to accept a call from First Church, Havre, Mont., where he will move on May 1.

Mr. Olaf Johnson, an officer of Good Shepherd Church, Madras, Ore., and a high school faculty member and basketball coach, was recently named the community's "Junior First Citizen" by the Madras Junior Chamber of Commerce.

Miss Myrtle Boberg was installed recently as the first parish worker at Zion Church, Twin Valley, Minn. The Rev. Paul G. Tolo is the pastor.

The Rev. Paul H. Hanson has resigned as assistant pastor of First Church, Albert Lea, Minn. in order to accept a call to the pastorate of LeRoy Church, LeRoy, Minn.

The Rev. P. N. Oklevik has resigned as pastor of Norwegian Church, San Francisco, Calif., to direct the work of erecting a retirement home near Palo Alto, Calif. He will continue to serve Norwegian Church until September 1.

The Rev. James Kallas, who is in France studying the language in preparation for service in the Sudan Mission, recently lectured at a Protestant Chaplains' retreat at Berchtesgaden, Germany. His subject was "The Significance of the Synoptic Miracles." Also on the faculty of the retreat was Dr. Russell Dicks of Duke University.

The Rev. David Wasgatt, Jr., a United Lutheran Church pastor, is serving as interim pastor of United Church, the ELC parish in Langdom, N. Dak., in addition to continuing to serve his own church, St. John's at Dresden, N. Dak.

The Rev. David Luttio, director of public relations for Augustana Academy, was the spiritual emphasis week speaker at Luther College, Wahoo, Neb., an institution of the Augustana Synod.

The Rev. C. David Helgen has resigned as assistant pastor at St. Olaf Church, Austin, Minn. to accept a call to serve as pastor of Osakis Church, Osakis, Minn., and Our Saviour's Church, Nelson, Minn. He will move to his new parish April 15.

Obituary

Dr. Lester A. Pierson, president of the South Dakota District of the ELC for the past 21 years, died of a heart attack in his home in Sioux Falls, S. Dak. on March 17. He was 65 years old. He was born May 6, 1892 at Wedron, Ill. He was graduated from Pleasant View Academy, Ottawa, Ill., in 1914; St. Olaf College in 1920; and Luther Seminary in 1923. In 1918-19,

he served in France with the U. S. Army. He was ordained in 1923 and that same year was married to Edith Branstad at Forest City, Iowa. He served two pastorates: Ames, Iowa (1923-33), and Madison, S. Dak. (1933-37). While pastor at Ames, Dr. Pierson pioneered in work among Lutheran students on the Iowa State campus. He was elected to the presidency of the South Dakota district in 1937. Augustana College granted him a Doctor of Divinity degree in 1939.

Funeral services were held in First Church, Sioux Falls, S. Dak., on March 20, with the Rev. Robert Borgwardt in charge. Dr. F. A. Schiotz, president of the ELC, preached the sermon and greetings were brought by the following: the Rev. Everett Gilbertson, Brookings, S. Dak., vice-president of the South Dakota district; Dr. C. M. Granskou, president of St. Olaf College; Dr. L. M. Stavig, president of Augustana College; and the Rev. Paul Pierson, a son. The Augustana College choir sang two numbers at the service. Another memorial service and burial were on March 21 at Forest City, Iowa. Survivors include Mrs. Pierson; one daughter, Mrs. Wallace Hunstad, Grenora, N. Dak.; and three sons, Paul, an ELC pastor at Lead, S. Dak.; Richard a student at Luther Seminary; and Robert.

LUTHER LEAGUE LEADERSHIP SCHOOLS

Dates and places of the Luther League Leadership Schools to be conc this summer have been announced by the Luther League office of the They are:

Dates	Places	Dean
Eastern District		
June 22-28	St. Olaf College Northfield, Minn.	Rev. Leon A. Holm Onalaska, Wisconsin
July 21-26	Luther College Decorah, Iowa	Rev. J. P. Hulterstru Iola, Wisconsin
Aug. 3-9	Whitewater, Wis.	Rev. John Hagen Capron, Illinois
Northern Minnesota		
Aug. 10-16	Luther Crest Bible Camp Alexandria, Minn.	Rev. R. L. Sorenson Benson, Minn.
Aug. 10-16	Concordia College Moorhead, Minn.	Rev. Theo. Hilpert Remer, Minn.
Aug. 17-23	Minne-wa-kan Cass Lake, Minn.	Rev. R. M. Williams Bemidji, Minn.
Southern Minnesota		
July 20-26	St. Olaf College Northfield, Minnesota	Rev. Robert Bergesc Northfield, Minn.
Aug. 3-9	St. Olaf College Northfield, Minnesota	Rev. Milo Engelsta 8309 Fremont Ave. Minneapolis, Minn.
South Central		
Aug. 17-23	Waldorf College Forest City, Iowa	Rev. Hilmar E. Mo Rake, Iowa
South Dakota		
Aug. 3-9	Augustana College Sioux Falls, S. Dak.	Rev. A. Richard Pe 2937 N. 80th St. Omaha, Neb.
North Dakota		
July 20-26	Park River Bible Camp Park River, North Dak.	Rev. V. G. Gilberts Reynolds, N. Dak.
July 27-Aug. 2	Badlands Bible Camp Medora, N. Dak.	Rev. A. E. Loken Beach, N. Dak.
Rocky Mountain		
Aug. 11-16	Montana State College Missoula, Montana	Rev. James Hanson Glendive, Mont.
Pacific		
July 6-12	Pacific Lutheran College Parkland, Washington	Rev. Arne Strandjo Mount Vernon, Wa
Aug. 10-16	Pacific Lutheran College Parkland, Washington	Rev. Edwin Sandvi Woodburn, Ore.
California		
Aug. 18-23	Covina, California	Rev. Sherman Kor 700 E. 70th St. Long Beach 5, Cali
Aug. 25-30	Palo Alto, Calif.	Rev. Sherman Ko 700 E. 70th St. Long Beach 5, Ca
Atlantic		
Aug. 24-30	Upsala College Upsala, New York	Rev. Justin Flak 6 Ranch Lane Levittown, L. I., N
Canada		
June 29-July 3	L.C.B.I.	Rev. A. B. Hagen 743 Earles Road Vancouver 16, B. C

RCH, NEW CONGREGATION—Bethel Church, a new ELC mission in Palatine, ganized in March and is now worshipping in its first unit church pictured here. egation held its first service last September and organized with a charter o of 328. The Rev. J. L. Olson is the pastor. The new congregation is located ter of three suburbs northwest of Chicago: Palatine, Plum Grove, and Rolling

Churches

st, Alta., — The five-church ntering in Foremost which is ed by the Rev. A. E. Dahlen n steps to realign into two An additional pastor is being the second parish.

th, N. J.—Bethlehem Church hased a new parsonage and ert its old parsonage to parish . The new arrangement will n classrooms for the Sunday The Rev. Trygve Skarsten is

e, Alta. — Camrose Church cate its new building on May new structure seats 900. The ar Laaveg is pastor.

. Mont.—New oak pews were recently in the Turner Other improvements in the have also been completed. pastor of the Hogeland-Turn-, the Rev. E. O. Urness, was in March. He formerly served h at Milnor, N. Dak.

r, Minnesota — Our Savior's Fertile, Minn., has been with Hitterdal Church of Men- new congregation has adopted l as its name. The Rev. G. L. t is pastor.

San Diego, Calif.—College Church honored their retiring former pastor Dr. N. M. Ylvisaker with a "This Is Your Life" program last month. Dr. Ylvisaker was ELC youth director for 20 years and later served the National Lutheran Council in various capacities.

Announcements

Circuit Conventions

Atlantic Ct. ELC, Apr. 19-20, Trinity Luth. Church, 46th St. and 4th Ave., Brooklyn, N. Y.

Black Hills WMF, Apr. 18, Newell, S. Dak.

Windom WMF, May 6, Bethany Church, Storden, Minn. Speakers: Mrs. Odvin Hagen and the Rev. Robert Evans of Plymouth Youth Center.

Central Wisconsin WMF, May 6, Hitterdal Church, Iola, Wis. Speakers: Mrs. Oscar Branstad and Miss Belva Nerlien, missionary from Colombia.

Correction: Evangelist H. O. Egertson will be at Westbrook, Minn. Apr. 20-24. The pastor is Bennett O. Opdahl.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

6-acre fruit and berry farm in Wash. Large house, good barn, and chicken house. 557-1A

½ section, good bldgs, all fenced. 6 mi. from ELC church. Price: $10,000 plus $2500 for full line machinery. In Sask., Canada. 557-2A

240-acre farm, S of Glenwood, Minn. Well improved. Estate. Lutheran community. 557-3A

Businesses

Apartment house. Owner retired. 4 furnished apts -1-8 room with 2 B.R. Excellent condition, location and income. 557-4C

Trailer and tourist court with camp ground near good Wyo. city. Excellent fishing all year around. Price: $30,000; ⅓ down and bal. on easy terms. 557-5C

FOR RENT

Country home for rent. 9 mi. SW of Eau Claire, Wis. Blacktop road. 9 rooms and garage. Near ELC church. 557-6B

POSITIONS WANTED

Student desires work in Christian home doing light housework and taking care of children during summer months. 557-7D

Middle aged lady desires to care for and be companion, do some housework for elderly lady. Lutheran and will exchange references. Prefer San Fernando Valley or Canoga Park Dist. Calif. 557-8D

High school girl desires a babysitting and housekeeping job during summer months. In town if possible. 557-9D

Family man, aged 33, qualified and with experience in teaching vocational agriculture, science and math would like a position in one such field. Also experienced in farm management. Would be interested in agriculture sales or other professional agricultural work—including supervision of farm loans. 557-10E

Young couple desires teaching positions in art, German or music. Grade school or high school. 557-11E

Licensed practical nurse at a rest home in N Minn. Good wages. Prefer one with experience. Please give references. 557-12E

N. Dak. farmer (single) desires married couple for year around work on grain and beet farm. Woman to care for house (modern). One extra to cook for. No drinkers. In Barnes Co., N. Dak. 557-13G

Each Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church. Sundays at 4:30 p.m. on KSOO and KWLC; 5:30 p.m. on KAIM; 6:30 p.m. on WJMC and KTRF; 7:30 p.m. on WLS; 6:45 p.m. on KFBK; 9:30 p.m. on WNAX and KTW; 9:45 p.m. on KSPR; 10:30 p.m. on WCCO; and short-wave over HCJB (Meter Bands 16-19-25-31-49). Clip this now as a listening reminder!

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by Lily M. Gyldenvand

An unusual collection of meditations that will help the reader get more out of life. The author challenges the attitude that accepts mediocrity as inevitable. *Who knows how many miracles have never happened because someone quit trying and took refuge in the excuse: "After all, I'm only human!" You may be only human,* says the author, *but God can lift you out of the commonplace . . . if you will draw on the resources of heaven to which you have access.* In 34 meditations, she points the reader to the discovery of these resources in the common everyday experiences of life. The meditations are grouped under Relationships, Attitudes, Maturity, Meditation, Worry, Time, Work, Worship, Light, Discipleship.

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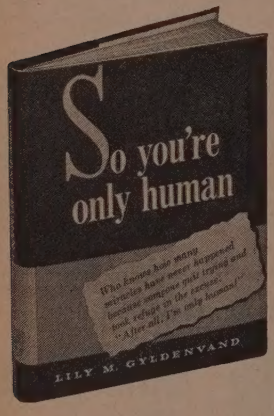

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